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Volume II



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C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

An Integrated Program of Religious Education
in the Church for Middle Adolescents

Sarah Ritchie Rugh

The Meaning of Salvation Through Christ

Heung Kook Song

FOR THE DEGREE OF BACHELOR OF DIVINITY

Hyksos: The Part they Played in the History of
the Near East, with Special Relation to
Palestine

John Spanjer Buus

The Contribution of Isaiah to Hebrew Theology

Helen Genevieve Jefferson

The Logos Doctrine of Justin Martyr Especially
as Related to Platonism

Juhei Caleb Kono

The Meaning and Value of Personality

Bernard Darwin Treaster

AN INTEGRATED PROGRAM OF RELIGIOUS EDUCATION
in the CHURCH for MIDDLE ADOLESCENTS.

By

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FOREWORD

Personality has become the center of reference for the best educational theory and practice. In this theory, integration has become the supreme principle of the wholesome personality. Integration of experience has therefore become the supreme principle of education. The purpose of this paper is to show that integration of experience is true and possible in Religious Education for the Middle Adolescent group.

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AN INTEGRATED PROGRAM OF RELIGIOUS EDUCATION
IN THE CHURCH FOR MIDDLE ADOLESCENTS

CHAPTER I

OBJECTIVES OF RELIGIOUS EDUCATION

A. Meaning of Objective

"An objective is a vision of consequences which determines present deliberation and brings deliberation to an end by affording a worthy motive for the overt act."¹ Deliberation searches for a way to act, and not for a final terminus, and its office is to facilitate stimulation. It is flexible and remakes old aims and habits, and institutes perception and the love of new ends and acts.

B. Purpose of Religious Education

After having deliberated upon the purpose of Religious Education, the writer concludes that Religious Education is to assist adolescents to reason and choose between right and wrong, that they may be able to cope with life situations as they come, and to experience the righteousness and love of God, that they may be able to share this experiencing with others. Middle adolescence is either growing or arresting - according as individuals are able to oppose with success varying life situ-

1. Dewey, John, Human Nature and Conduct, p. 225

ations. Workers among students of this age should realize that "the educational problem is that of determining how to deal with the vicissitudes of life so that growth and not arrest shall occur."¹

C. Integration of Objectives

There are three aspects of objectives necessary for integration in Religious Education: namely, the immediate, intermediate, and supreme or ultimate objectives. The integration of objectives in Religious Education is found in the lessons and events, in the personality through the habits, understanding and appreciation hierarchies, in the ways and means exhibited in the curriculum and program, in the development of understanding and appreciation of self, world of nature, organized society, and the force of law and love that is operating universally, and in the visions of life as personal, eternal, and universal. In distinguishing between these objectives we find the following.

The immediate objectives are found in the lessons and events which afford personal satisfaction. The immediate objectives within personality are habit, understanding and appreciation hierarchies. These hierarchies will be discussed under 'Means' in the next chapter. The time unit may be a day, a date or an hour.

1. Coe, George A., What Is Christian Education? p. 103

The intermediate objectives are systems of valuable ways and means exhibited in the curriculum and program. The intermediate objectives of personality are to promote "the development of an understanding and an adequate evaluation of the self, To promote the development of an understanding and an appreciation of the world of nature,.. of organized society, and To promote the development of an appreciation of the force of law and of love that is operating universally."¹ The time unit is generally the half or whole year.

The ultimate or supreme objectives are the visions of life as personal, eternal, and universal. The supreme or ultimate objectives within personality may be expressed by the single term character. The time unit is the total life span. Unity and continuity are the supreme principles for the integration of character and personality.

1. The Department of Superintendence Sixth Year-Book, p. 51

CHAPTER II

MEANS OF RELIGIOUS EDUCATIONA. Meaning of Means

In Chapter I, the objective is described as "a vision of consequences which determines present deliberation." This deliberation is concerned with the means and method by which the objective is to be achieved. Therefore, the second problem in Religious Education is the problem of 'Means'. This implies the learner or student, the leader or teacher, and all the subjects or activities that are used to achieve the objectives.

B. The Student1. Psychophysical nature

Character is defined as "An enduring psychophysical disposition to instinctive impulses in accordance with a regulative principle."¹ Concerning this definition, Hartshorne and May say, "Our own view is that whether one emphasizes the presence of the regulative principle of its inhibitory effect depends on the interest of the moment. Both the factor of pursuit of ends or adherence to principles or sensitiveness to continuing motives is present as well as the capacity

1. Roback, A. A., The Psychology of Character, p. 450

of any of these factors, or of the individual as a whole, to inhibit contradictory tendencies."¹ In the light of Hartshorne and May's criticism, the definition might now be formulated as follows: "Character is the enduring psychophysical ability and disposition to control conduct in accordance with a system of values."² The mind-body cannot be separated; but for clearness of understanding, the writer of this paper will deal with the two somewhat separately.

a. General characteristics

Maturity comes early in some middle adolescents while in others maturity is delayed. In addition to rapid physical growth, there is development of social instinct, discovery of individuality, resentment against authority, understanding of real prayer, personal knowledge of God as a helper, choice of life work, longing for a comrade or confidence, passion for a good time and social success.

Middle adolescents are often unprepared to meet life situations because of lack of training in the home. They want venture. Sometimes giddiness results, externality, or vanity. Sex interests that were always present become more conspicuous. "Individual conduct must

1. Hartshorne and May, Studies in Service and Self-Control, p. 284

2. Rugh, C. E., Class lecture - Education 220, University of California.

be seen in relation to its causes and in relation to the whole social movement."¹ If self assertion takes the form of rebellion against restraint of sex-impulse, individuality will be the loser and not the gainer. For "sex-expression is the merging of the individual in the currents of the genus. Only deferment and sublimation can carry individual self-consciousness to its own."²

Society is so very complex and conflicting today that both boys and girls find themselves in situations so different that different standards of values are operating leading to confusion of conduct standards. As long as adolescents live, the physical will be with them. It is to be respected and developed. It is so complicated that no one can understand it. It may be studied and analyzed, but how much of the physical is mental, and how much of the mental is physical, no one is able to say. The physical side of adolescents is a tremendous force and demands for its fullest development and future well being all the sympathy, wisdom, and patience that can be given it.

The middle adolescent finds himself, at his own estimate, for the first time an equal among equals. "With adolescence comes a sense of competence and a disposition

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1. Coe, George A., What Ails Our Youth, p. 16
 2. Hocking, W. E., Human Nature and Its Remaking, p. 249

to be critical. The conceit of opinion in the adolescent is based on a readiness to assume responsibility, and on an actual assumption of responsibility in the work of mental world-building if not of physical world-building. He appreciates for the first time that he has his own life to lead; he finds himself morally alone; he can no longer endure to see things through the eyes of others."¹

b. Mating

Within middle adolescence is a power which makes for romance. New personalities, new sensations, and a new set of ideas are being developed. "Though girls reveal most clearly nature's interest in drawing lines of beauty, boys too, become clear-eyed and add to or detract from their charm by a new consciousness of how they should look."² Romance at this particular age attracts but it is unattached, "exquisite as a butterfly just forcing its sticky wings to soar. The girl wants the whole of life but especially the other sex."³

W. R. Boorman says that one of the more important formative influences brought to bear upon the personality of the high school boy grows out of his friendship with the opposite sex. He says that certain

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1. Hocking, W. E., Human Nature and Its Remaking, p. 247
 2. Cabot, Ella Lyman, Seven Ages of Childhood, p. 228
 3. Idem, p. 239

peculiar experiences come to the boy. "Many believe these relationships to be by far the most fundamental in the development of the boy, representing as they do the first steps toward marriage, and the "preservation of the species"."¹

c. Vocation

Every adolescent should be sympathetically encouraged to make a life plan. "It should be sufficiently flexible to adjust to inevitable obstacles and conditions which cannot be foreseen."² Adolescents seem to plod along in a routine manner while going through high school, but during this period, they have many serious hours, and make plans for their future. These plans are at times full of sunshine; at other times, they are full of doubt and fear. Some would like to reach the top at a stride; others cannot see the way open for them to reach their goal and thus they lose courage. Sometimes, the high school work suffers because of fears. When a decision is made, an earnestness of purpose to achieve something worthwhile in studies and in self is displayed. "Some boys who express themselves as very certain of their future occupations may change their minds later but the fleeting choice so made will steady them

1. Personality In Its Teens, p. 94

2. Hollingworth, Leta S., "Getting Away From the Family" in Concerning Parents, p. 82

for the time being."¹

It is a good plan for the middle adolescent to know the feeling of doing a day's work for wages. The boy without knowing this "is risking not only a warp in his instinctive make-up, but a shallowing of all further work in school and college, because of a loss of contact with this angle of reality at the moment when his will was ripe for it."²

d. Religion

Middle adolescence is the time for tearing down and rebuilding the beliefs absorbed during the era of his subordination to authority. Youth is metaphysical and has metaphysical work to do. It must win attachment of its own now. "If the will to power cannot take this metaphysical direction, individuality will be curtailed in its growth."³ Many high school students reflect the religious training of their homes. There is a religious grip which holds them to the church. Other students have a sense of vagueness about religion and the church. This may come from the church having inadequate leaders and teachers. Who stands ready to help them? Oft times no one is available to help.

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1. Boorman, W. R., Personality In Its Teens, p. 148
 2. Hocking, W. E., Human Nature and Its Remaking, p. 248
 3. Boorman, W. R., Personality In Its Teens, p. 220

"Not until a boy" or girl "has thought things out to his own satisfaction and attached himself spontaneously and with enthusiasm to it, as to a great cause, does religion come to possess the significance to which it is entitled in his life and over his personality. High school boys" and girls "are asking searching questions on such subjects as the nature of God, the infallibility of the Bible, the miracles, the purpose and value of prayer, and similar problems."¹

Hoffding defines religion as "the conscious endeavor to discover a system of values and to conserve them."² "When it comes to initiating the young into attitudes, values, ideals, and unfulfilled purposes, such a process can only be accomplished through the sharing of these values, ideals, and purposes by admitting the young to responsible participation in the group life up to the limit of their capacity to participate in that life."³

1. Boorman, W. R., Personality In Its Teens, p. 220

2. Hoffding, H., The Philosophy of Religion, pp. 6-12

3. Bower, W. C., Religious Education in the Modern Church, p.157

2. Integrated Personality of Student

Whatever the physical assets or liabilities, however limited or striking the mental powers, there are few, if any middle adolescents in city or country, who will not welcome sympathetic respect and confidence, and who will not respond to wise and wholesome provision for their needs. The close relationship between the mental and physical is easily apparent. What is true of this is likewise true of all the other sides of life. "Many of the issues of life are among the most significant for the personality of the learner and nothing is more important than to help him face intelligently and with a proper perspective the whole range of the new phase of life upon which he is entering with a view to locating its fundamental causes."¹

A proper perspective produces an effective personality. The highest possible significance within an effective personality is integration.

1. Lotz and Crawford, Studies in Religious Education, p.188

C. The Leader

1. General Characteristics

The greatest need of the church today is good leadership. A leader keeps ahead of his group but does not separate himself from it. A leader sees life steadily and sees it whole. The difference between the leader and the group is that the leader is just a little ahead in his vision, his thinking, his planning, and his attitude. A leader's own life and personality must overshadow all other factors. The wisest and best leadership will have definiteness of purpose, largeness of purpose, originality, insight, good judgment, sympathy, humility, and love.

Only as one who is willing to spend lonely vigils and give long hours of diligent toil to his cause can effective leadership in any worthy field be won or maintained. "Moses spent forty years in preparation for his field of service and for three years of active leadership it was necessary for Jesus to spend thirty years in preparation, while Paul spent three years in carefully training for his task. After a period of quiet and intense devotion, Tennyson wrote "In Memoriam". Out of more than a decade of studious

silence, Browning produced "The Ring and the Book". Leadership demands careful and diligent training."¹

2. Duties of leaders

The leader of the department carries on his work 'behind the scenes'. Most staff appointments and transfers are made on his recommendation. He is the 'prophet' of the department - one to inspire, lead and guide toward higher goals, better methods, and more exacting standards, with the view of ever looking ahead. He is the center of the department's total activity, coordinating, directing, leading, inspiring, carrying a great responsibility and facing large opportunities. A leader must study his objectives and ask himself the following questions in connection with each objective - what, where, when, how, and why.

3. Training of leaders

It is impossible to place too much emphasis upon an adequate leadership in the conduct of a middle adolescent group. W. C. Bower says that "The Church's program of religious education will never arise above the level of the capacity, the intelligence, the personal resourcefulness, and the technical skill of its leadership."²

1. Thompson, J. V., Handbook for Workers with Young People, p. 248

2. Religious Education in the Modern Church, p. 80.

We realize that many leaders are not trained while others have had much practice. From experience, we know that mere practice is not sufficient. "Only practice which is under intelligent guidance promises fruitful insight and skill."¹ From week to week real problems are to be faced, difficult adjustments are to be made and necessary changes in method, organization or leadership constantly are brought to the leader's attention.

There are various agencies where leaders may become more efficient. The International Council of Religious Education has projected the following: The High School Leadership Training - where two courses of an introductory character have been used experimentally; one, "Life in the Growing", which deals with the fundamental processes by which character develops; the other, "The Science of Leadership", which deals with the fundamental principles of leadership in an elementary way.

4. Recruiting of leaders

Middle adolescence is the time for recruiting and discovering leaders. Most of the christian leaders of today selected their life work during middle adolescence. Responsibilities should be shared with middle

1. Munro, H. C., The Church As A School, p. 13

adolescents that they may have a taste of leadership. A leader of a group is generally the center and moving spirit of the group, and is thus easily discovered.

"The mature life working with young lives would do well to take notice of what Mr. Wells, wrote of Alexander, son of Philip of Macedon, "he was nursed into power generously and unsuspectingly."¹

5. The teacher

What is the objective of the teacher's art? Is it not a growing personality? "This is what makes his or her task at once so difficult and so fascinating. It is difficult, because he cannot take this "material" and shape it to his own will. He can only supply the conditions under which it will develop according to the laws of its own being. It is fascinating, because it deals with growing life, and to have a share in guiding it toward the life more abundant is the greatest business in the world."² The teacher sees to it that the changes are actually brought about in the life of the students.

No two teachers do their work in the same manner. It is the teacher's part to adjust her teaching equipment to fit the needs of her particular class. The teacher

1. Thompson, J. V., Handbook for Workers with Young People, p. 262

2. Vieth, P. H., Teaching for Christian Living, p. 20

will select or guide her class in the selection of those enterprises only which will lead definitely toward the accepted goal. Each year a teacher might make a check on her work by asking the following questions:

- "Do these goals relate to their present and future needs?
- "Are the "outcomes to be desired" for my group?
- "To what extent do they differ from those being carried on in public school?
- "Do they require participation by all the students?
- "Do they allow for initiative, thought, originality?
- "Are they nearly enough related to the middle adolescent's other experiences?
- "Are they pleasurable?
- "Will they produce satisfaction and the desire to continue along the same lines?"¹

6. Teacher-student relationship

To be a religious educational teacher demands more than a knowledge of the Bible, a knowledge of how to teach a lesson, and a knowledge of middle adolescence. The teacher must know personally and individually, intimately, minutely, sympathetically, each one of the group who constitute the class. Each student must also know the teacher. A man teacher is the better for boys, and a woman teacher is the better for girls.

The teacher should welcome confidences as they

1. Author unknown.

come. He should be alert to respond, and never have the appearance of being suspicious. He should ever be ready to give time for answering questions or assistance in solving problems. "Religion becomes a problem of adolescence not because there is at that period a development of a religious instinct, but because intelligence develops during the teens to a point where question and answer arise as manifestations of growth in mental power."¹

The teacher should be acquainted with the student's life outside of the church. For example, the teacher should know who the friends are of students; what interests are participated in, such as clubs, amusements, literature, the influence of the school life and of the home life. The middle adolescent is thrown into many conflicting interests and influences, and the teacher should be trained to help the student to meet these situations as they arise. The teacher will sometimes find conditions dark but hopeful, as light shines from two directions: the students and the teachers. This age group is strongly religious, and the opportunity therefore is great.

1. Hollingworth, L. S., The Psychology of the Adolescent, p.149

7. Problems confronting leaders

a. A genuine problem:

A genuine problem arises within some situation of personal experience. It arouses observation and leads on to experimentation. It is the student's own problem. His own personal experience inherently stimulates and directs his observation of the connections involved in it, leading on naturally to inference and to a testing of this inference. The student must himself possess the information to make the observations necessary to deal with the problem. The difficulty that has arisen in the student's own personal experience cannot be dealt with adequately without data. To think effectively one must have resources enabling him to cope with the difficulty at hand. These resources come from experience. The student thinks actions, facts, events, and the relation of things. A large part of the instruction lies in making the difficulties the right size. Here the teacher functions. The data must be obtained. It may come from memory, from reading, from observation, or even from being told. Given the data, a hypothesis is assured through the aid of projection, invention, ingenuity, and devising. The hypothesis runs beyond the data and forecasts action.

b. Discipline

The discipline of a student, class or depart-

ment means the orderliness of procedures in the different events. A good disciplinarian is good because those under authority obey the plan and procedures proposed. "Democratic discipline transforms authority and obedience into leadership and "fellowship" (fellowship). When a pupil, group, or class does not follow the appropriate plan, they are "wayward". In such special cases there are three steps in good procedure:

1. The arrest of the wrong-doer in the waywardness.
2. Diagnosis -- discovering the nature of the offense and indicating the required treatment.
3. Treatment -- leading to recovery and reinstatement into full and regular standing."¹

Wrong doing in a department is a social process and the wrong doer must participate in the diagnosis. A suggested technique is to have the wrong doer write out an account of what he has done answering the suggestion: What I propose to do to restore and keep myself in good and regular standing. Wrong doing is a matter of the will, and no external procedure can apply. The student must will of his own accord to be a part of the total whole if he is to advance. "Progress is the balanced movement of a social whole toward a fuller embodiment of the supreme values of life."²

1. Rugh, C. E., Class lecture - Education 220, University of California.

2. Thompson, J. Arthur, Control of Life, p. 292

c. Attendance

Beginning with the twelve year old group, the percent of students in Church Schools gradually decreases. The problem, therefore, reaches far beyond the Church School. The Church is attacking the problem earnestly and for the most part effectively but other community influences have a heavy responsibility and all must more fully cooperate if the needs of youth are to be served. Both the public school and the home are of paramount influence. The Church School should be a selective institution. Individual development is conditioned upon freedom and opportunity. The highest degree of social welfare is reached when fully developed individuals are integrated in such a manner as to place at the service of the group the best that each individual has to offer.

Groups enjoy being organized. One class might be named "life-experiment group". There is an opportunity of using a middle adolescent group as a cooperative venture in the rediscovery of the religion of Jesus, and a test of "what would happen if students should take Him seriously and attempt to work out the central problems of life in accordance with His mind and method."¹

A story is told of a class which called itself the "Tuxis" group. One day, a member of the class met his

1. Curry, B., Facing Student Problems, p.x

teacher on the street, and asked him if a "Tuxis" should smoke. The wise teacher took the youth to his office and in the midst of conversation told him that he himself did not smoke, but that every individual must decide this question for himself. He made suggestions of looking up material on the effects of tobacco on growing youth. The lad followed the teacher's advice, and not only astounded himself on what he learned but his teacher as well. The following Sunday, the lad presented to the class his findings on tobacco. The problem of this one lad was solved not only for himself but likewise the class.

d. Religion

Who is God? Is there a God? Does God hear and answer prayer? To whom should we pray? Is it necessary to pray if we behave ourselves? Why does God let good people die and wicked people live? These are suggested questions which arise in the minds of youth. Leaders should be most patient with the restlessness of youth when it shows itself in puzzling questions of religion, God, prayer, and the Church. Leaders who are prepared to answer youth's questions assist youth in building "their standards for religious ideals and Christian conduct."¹

1. Moore, M. A., Senior Method in The Church School, p. 15

8. Unified Personality of Leader

Leaders determine the rise and growth of any organization. If the leader's personality is a unified one, the organization will respond. Leaders stand out because they are individuals of much ability, and being such, they command the respect and loyalty of many different types of people.

The issues of life do not present themselves in isolation. They are inter-related in the whole complex pattern of living, and when a leader's total personality traits have been integrated in terms of the christian standard of life, the christian character blooms forth. "Education looks to the integration of personality. Impulsive responses to our changing stimuli result in fragmentary experience and develop no adequate resources for meeting life's problems. Only as one becomes conscious of the meanings in experience, carries over the gains of one experience into others, sees the relations of various values, and organizes his behavior in accordance with some significant purpose or purposes - only thus does life become unified and a sense of personality become vital."¹

1. Soares, T. G., Religious Education, p. xv.

D. The Program of Religious Education

1. The leader's foresight

"Foreseeing a Religious Educational Program for a local church," it is essential that the "development of an imaginative and enlightened leadership become a fundamental prerequisite for either the creation or administration of a statesmanlike educational program."¹ Leaders must be careful not to allow curricular materials to become merely stereotype.

It is well for the leader of the department to make a list of all the agencies, organizations or programs which share in the religious education of the Church School or Departmental group. The leader should then ask the questions - "Are there needs which are not being met? Is there a lack of cumulative power in the total program because portions of it are largely unrelated?" It is well to make a diagram "showing how these various organizations might be brought into relationship for the purpose of program building so that their efforts might be better co-ordinated."² It is necessary that some conscious planning of a comprehensive program be done, in order that a given group may have a complete Christian experience, involving elements of worship,

1. "Religious Education", December, 1929

2. Munro, H. C., The Church As A School, p. 210

fellowship, study, service, and life-commitment.

2. The Assembly

a. Worship.

There are very few young people's departments that have well equipped worship periods. McKibben says, "the practice of the presence of God as is facilitated through worship is of vital importance in the religious development of young people."¹ Worship may be considered as an experience in which a personal and a social approach to God is made. The materials and forms of worship should always be consistent with the inner aspects of worship.

Definite training in worship should be provided for the middle adolescent groups. They need to learn how to choose and sing hymns with feeling and intelligence, to pray silently and audibly, to use scripture with understanding, to respond to suggestions of leaders, if they are to have fruitful experience of worship and take an active part.

In a recent number of the "Religious Education" magazine, P. C. Landers wrote - "The non liturgical Protestant Churches have never given youth the right desires, attitudes, and motives for worship nor the right

1. McKibben, F. M., Intermediate Method in the Church School,
p. 157

skills in worship; therefore, youth has not been able to respond as the Church has expected it to. Thus she has been falsely led to conclude that because youth in the large has never participated to any great extent in "adult worship" as some call it, or "public worship" as others name it, youth never can or will."¹

Who is to blame? Is it not the Church?

What does youth desire? Landers says -

- " 1. Youth does desire to participate in public worship.
2. Youth seeks in worship the same ideal as do older people, but the earlier approach up through the various departments must be different.
3. The modern church should give primacy to its program of worship.
4. The right attitudes of the men and women of the future toward worship must be developed now in the lives of youth.
5. The best results are not always obtained by bringing every part in terms of worship down to the level of youth's abilities to grasp them, but they are often accomplished by helping youth to rise."²

b. Atmosphere.

Atmosphere is present when there is spontaneity, freedom, and unity. "It arises out of environment, setting, personality, prestige, music, and beauty. The very walls of the room, the color-scheme, the voice of the leader, the vestment, the ritual or the lack of ritual - all foster it; but the greatest of all is the personality of the leader."³

1. Nov. 1928

2. Idem

3. Archibald, G. H., The Modern Sunday-School, p. 81

c. Music.

Music is the foundation of most worship. It may be instrumental, vocal or group singing. It was Shakespeare who said "the man who hath no music in his soul is fit for treasons, stratagems and spoils." It was Congreve who said "Music hath charms to soothe the savage breast, To soften rocks or bend the knotted oak." "Music can play a deeply transforming part in our psychological life, a part which once clearly recognized might be utilized to high advantage in the building up of expansive personalities....Music is the universalizer of the emotional life....It arouses in us all kinds of thoughts that come floating out of our experience and imagination."¹

Music may be used as a prayer, related to a theme, or softly played during announcements. Music is psychophysical, in that it stirs us out of ourselves. "The individual is pulled out of his locked-up-tightness. He is made to dance or sing or weep or sigh. He is made to join in. Thus the movement induced in him is essentially expansive, sympathetic, outward."²

Hymn singing languishes today because leaders of song do not know the hymn book. "To arouse

1. Overstreet, H. A., About Ourselves, pp. 176, 183, 184
 2. Idem, p. 186

interest in a hymn, three minutes of vivid story-telling are worth far more than 30 minutes of 'louder, please'. For example, let us take the song entitled "When morning Gilds The Sky". This hymn comes from the German. It took religion out of the Church and out of a formal ritual and motivated it freely and naturally through home life, sports, social pleasures, and industry. The real subject of the hymn is "May Jesus Christ Be Praised", this refrain recurring ten times in five stanzas.

This hymn may be used effectively at a world friendship meeting, or inter-racial student gathering, by singing the refrain in different languages: 1st in English, 'May Jesus Christ Be Praised'; 2nd in German, 'Gelobt sei Jesus Christus'; 3rd in Latin, 'Laudes Domini'. Pictures used with the singing of hymns are very effective and the one especially appropriate for this hymn is Sir Joshua Reynolds, 'Angels Heads'.¹

d. Scripture

Care should be exercised in the selection of scripture. Some passages are not suitable to middle adolescents, because of their irrelevancy, their abstractions, or their unethical emphasis. It is essential that the passage as a whole be read with understand-

1. Smith. H. A., Worship in the Church School Through Music, Pageantry and Pictures, pp 17,20.

ing. The scripture passage should be related to the theme of the service. The person who reads the passage should do it effectively. Responsive readings are useful, but in this connection, care should be taken as there is apt to be a great deal of day dreaming going on during the reading. Helpful comments from books, poems, and excerpts from literature are valuable aids in understanding and explaining the scripture.

e. Prayer.

The spirit of prayer is that in which worship should be conducted. It is a time during which the group approaches God in the attitude of confident friendship and yet of humble adoration.

The meaning of prayer needs to be understood. It is a subject which perplexes adolescents greatly. They say prayers and think prayers yet they have doubts regarding the necessity of prayer, its effectiveness and reality in a world of science. To them it is apt to be a "give me" process. It is an emergency matter - a call for help. Our first task then is to introduce them to an experience of genuine prayer, and to provide instruction in its meaning. They need the assistance of helpful devotional materials. They need training in the habit of public prayer through the practice of prayer itself.

Quiet meditation is an experience of which the youth of today are greatly in need. "Be still, and know that I am God," is a command that young people should seek to obey. In the moment of quiet, in private devotion or group worship, the voice of God can be heard speaking to the soul. Prayer, praise, the reading of scripture and other inspirational literature are used frequently in the act of meditation.

f. Art.

Religion is an art. A desire to know the masterpieces of Christian art is manifesting itself increasingly. An entire series of worship periods or study periods may center around some of the great religious paintings. For example, we could take the eighteen most famous pictures and build a program around each one. This is excellent for an evening program.

Pictures take us into the land of Make-Believe as well as of Fact, a land of Imagination. They help us enjoy not only their beauty but that which we can find each day around us. "Artists have eyes trained to see beauty, and can capture it in colors upon canvases, panels, church walls; carve it out of clay, stone and marble, and make it live for others to enjoy."¹

1. Chandler, A. C., Story Lives of Master Artists, p xiv.

During the period in which pictures are studied, the group could visit art galleries, read about the history and interpretation of pictures, assemble prints, or put on an evening of Living Pictures in tableau. On Mother's Day of the past year, the writer had a program of Living Pictures in tableau. The following were used:

Raphael's - "Madonna of the Chair"
 Ferruzzi's - "Madonna of the Street"
 Whistler's - "Mother"
 A modern mother and child - a bedtime scene
 as the mother tells a story.

From behind the scenes appropriate solos were rendered during the tableaux.

Each color in art has a meaning. "It exerts upon us its own particular influence, different from the influence of other colors. Yellow most closely resembles light. We feel its cheerful, buoyant personality. Red gives us the feeling of vitality and warmth. It is the symbol of action and of courage. Blue is cold, quiet and reserved. Blue is modest, retiring. It is a balance wheel for yellow and red."¹ We likewise have the combinations of these colors. Different colors should be prescribed for different purposes and occasions.

There is a universal appeal to youth of symbolism and ritualism. This factor makes worship a

1. Snow, B. E. and Froehlich, H.B., The Theory and Practice of Color, p. 41

natural and spontaneous form of religious enjoyment and expression. The imagination is active. It takes hold of stimuli readily. For example, at St. Clement's Church, in Berkeley, California, at a young people's initiation of new members, the old members formed a cross with each member bearing a lighted candle. The invitation was then given to the young people in the audience, for any desiring to be a member of the organization, to come forward. Several did so, and waited while the purpose of the organization was briefly stated. Those expressing their willingness to try to carry out the organization's purpose were given a candle, lit it from the candles already in line, and took their place in the rear of the long line which formed the Cross. It was a most effective and impressive sight.

"The essential value in the dramatic technique is that ideas are made so concrete, facts become so vivid, that an individual shares the experience of the dramatic presentation, and it becomes a real and significant part of his thinking and feeling. In the realm of religion, the problem is not to make people think more about religion, but to have them feel it."¹ Drama teaches one how to put himself in another's

1. Lotz and Crawford, Studies in Religious Education, p.230

place, to understand why another acts as he does. It helps to build up the social habits which constitute ethical life. Middle adolescents enjoy selecting their own pageants. They desire to be vital part of the total program. The leader may suggest and bring before the group a few dramas to be chosen from, and the group will readily take advice in the selection of same.

Literature brings in the impressionable years of life the most vitalizing thing of all - the contact with great personalities. Let the middle adolescent, uncompelled, get gold of a life of Livingstone, Dr. Grenfell, or of Captain Scott, and see if his blood is not set coursing the faster. "Seen in a vital human being, all the fine life in us leaps in response and is stimulated to a like activity."¹ Books are like friends. The middle adolescent while reading goes out from himself to unite with something in books that is vitally significant. He comes back to himself in a measure changed. From out of that contact with the other mind, something new has been brought to birth. Each stimulates the other to response. Each helps to bring to birth ideas and interests that would doubtless never have been born in either singly.

1. Overstreet, H. A., About Ourselves, p. 172

g. Announcements.

Announcements may be made a vital part of the assembly period without detracting from the worship program. It is a time for enthusiasm and for departmental spirit, and for a vital response from the middle adolescent. Now is the time for the social events to be announced. There may be announcements of evening, mid-week meetings, rallies, summer assemblies, hikes, etc., and likewise co-operative meetings with the total church's program.

h. Integration of assembly program.

In an integrated program, the leader must first of all have an objective, selecting out of real life, those situations that are educationally resourceful, to arrange them in a proper sequence with reference to approved objectives. The assembly period may be made to possess the highest educational value if its purpose and possibilities are clearly seen and utilized.

3. The Class-room

Little attention is given in the class-room to the significant problem of how to study. Teachers themselves feel the need of help but few of them consider they are under any obligation to train their pupils in methods of study. "Wrong methods of study, involving

much unnecessary friction, prevent enjoyment of school. This want of enjoyment results in much dawdling of time, a meager quantity of knowledge, and a desire to quit school at the first opportunity...Bad methods of study, therefore, easily become a serious factor in...life, acting as a barrier to one's growth and general usefulness."¹ Myers cites the principal factors in study as the following:

- "1. A definite purpose. One must have a clear end in view and know pretty definitely what he is after, in order to make the most of his effort.
2. The acquiring of additional facts.
3. The organization of what has been learned. Without this one does not see what is studied in its proper relations, nor is it retained in the mind.
4. Judging the worth of statements and authorities.
5. Memorizing. Important dates, events, facts, laws must be fixed in the memory in order to be of most value.
6. The ideas must be put to use.
7. The tentative attitude in regard to what is learned. The seeker after truth maintains the open mind toward new truth.
8. Further, in all study and teaching provision should be made for individual differences and contributions. "²

The number of things to be accomplished must determine the program for conducting the class session. Education takes time for fellowship, expressional activity and study. A week-day session of the class is often advisable in order that its aims may be worked out. For

1. Myers, A.J.W., Teaching Religion, p. 167

2. Idem, p. 168

example, there should be stimulating interests and participation in community life.

In the class session, there should be right working conditions, equipment, time, a program, suitable lesson courses, right teaching methods, and teachers adequate to the task. "It by no means follows that because subject-matter is logically integrated within itself it is genetically and vitally integrated in the experience of the learner. This is true in public school and must be more so in church school where small fragments of the Bible are lifted out of their context of historical and social development. Religious education should develop techniques for helping the growing person to explore the issues of life."¹

The enlarged and enriched formulation of the objectives of Religious Education requires a reformulation of the nature and functions of the curriculum. In the light of the formulation of objectives and means of Religious Education, the curriculum is the total scheme of student activity by which the objectives are achieved. In this scheme, the subject matter of instruction is not less important, but comes to occupy a new place and to exhibit new relationships. There are three fundamental

1. Lotz and Crawford, Studies in Religious Education, p.187

principles governing curriculum construction: the selection of subject matter, the principle of sequence, and the principle of organization. The selection of subject matter depends upon the objective and the field of experience from which the units of instruction are to be found. The principle of sequence is determined by the periods of pupil development, the logic in the subject matter, and the pedagogical equipment of church and teaching force. The principle of organization is the integration of experience in the interest of the abundant life.

4. Recreation

When the regular departmental program includes exercises based on native tendencies to express joyous emotion, to explore, to manipulate materials, to construct, and the like, "the whole pupil is engaged, the artificial gap between life in and out of school is reduced, attention to a large variety of materials and processes distinctively educative in effect is motivated, and cooperative groups giving information a social setting are formed. Without such basic activities the normal estate of effective learning cannot be secured, and the getting of knowledge becomes a class task instead of being an outgrowth of activities having their own end."¹

I. Horne, H. H., The Democratic Philosophy of Education, p.251

Through action, we come to knowledge and to character. Activities which teachers and leaders plan should lead to intellectual and social results and should have opportunity for study. "Active occupations should be concerned primarily with wholes. Wholes are not physical, but intellectual affairs; they are qualitative, depend upon concern or interest; they are the completeness of appeal made by a situation."¹

Play affords one of the best opportunities for the development of character. It is a give-and-take occupation. Nearly all games involve the principle of fairness, and the rules are valid and binding. "Observance of the rules of play will make law-abiding citizens. Play may be directed toward the achievement of skills and knowledges and many significant adjustments to life-situations. The value of play is that it is always the experience of meaning."² There is no religious education unless the student experiences meaning which has some definite relation to the religious educational aim.

Recreation should be included in a program of Religious Education for middle adolescents because, as Stock says "socials are bait, play may be a part of a project, for example, collecting materials, costumes, etc., play is

1. Horne, H. H., The Democratic Philosophy of Education, p.255
 2. Soares, T. G., Religious Education, p. 101

a means of achieving certain educational results in human character; individually and in the group cliquishness; play as an end in itself. In the latter case, play is like worship, love and the reading of good literature. It is a legitimate experience in life."¹

1. Church Work With Young People, p. 146

D. Integration of Means of Religious Education

Our second problem, namely 'Means of Religious Education' implied the student, the leader, and the program, including all the subjects and activities that are used to achieve the objectives. The integration of 'Means of Religious Education' may be secured by the production of habits, of bodies of knowledge and systems of appreciation, which are the immediate objectives of development within the student, guided by the leader and found in particular events, such as the period of worship in the assembly, the class room, the recreation, or in any event of the program. A progressive improvement of the learner's behavior means improvement of habits, of bodies of knowledge, and of systems of appreciation. In examining the 'Hierarchy of Learning', we see progressive steps to be achieved, all of which bear directly upon the integration of 'Means of Religious Education', as it effects the Christian Education of the middle adolescent, the leader, and the program of Religious Education.

"Hierarchy of Learning"

<u>Habit</u>	<u>Understanding</u>	<u>Appreciation</u>
Impulsive	Information	Apprehension
Imitation	Knowledge	Interests
Habits	Understanding	Appreciation
Skills	Insight	Good Taste
Expert	Wisdom	Ideals "1

In each of these hierarchies, one step is in advance of a former. For example - impulsive actions are given direction and control by imitation. In imitation, the pattern is found in the copy. In habit, the copy has become a condition in the agent. In skill, the waste emotions in the configuration have been eliminated while the expert carries the skill to a supreme degree.

In the hierarchy of understanding, we find that in information we deal with facts. Dewey defines information as "That phase or branch of knowledge which consists of facts and ideas that have been communicated or transmitted by others and are accepted, partially at least, on the credit and authority of others; that branch of learning that concerns the materials learned from other persons, orally or through books."² It is this very wide scope of Dewey's that necessitates the constructing of the hierarchy.

"Knowledge is a personal acquisition of a changed

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1. Rugh, C. E., Class lecture - Course 120, University of California (An interpretation of the Cardinal Principles)
 2. Dewey, John, "Information", in Cyclopedia of Education, p.xix

configuration and concomitance that functions effectively in varying situations."¹ Knowledge implies some relations. Understanding is the integration of experience and knowledge. Understanding implies use of the fact as a factor in the knowledge. Dewey says that understanding "In its pregnant sense means the act of weighing facts or evidence, in order to reach a conclusion or decision; or the result, the outcome of the process, or the decision reached by the process of reflective inquiry and deliberation."²

Insight is an old term but it is new in psychology. Insight implies efficient use of the facts. In the "Psychology of Religion and Ethics" we read that "Virtue is impossible without insight. Insight is the root of all the other virtues."³ Wisdom to Plato is one of the cardinal virtues both of the state and of the individual. It is the attribute of the highest in either case.

In the hierarchy of Appreciation, we find that the popular use and meaning of the term appreciation makes it seem rather unfortunate that the educators are using the term to express the problems and processes of values and evaluation. The newest and most difficult aspect of education is concerned with values. Appreciation means valuing.

1. Rugh, C. E., Class lecture, Course 220, University of California.

2. Dewey, John, "Judgment", in Cyclopedia of Education, p.xx

3. Kohler, C., "Insight", in Psychology of Religion and Ethics, p. 493a,b.

The first step in appreciation is the apprehension of the object. "Appreciation is a matter of direct experience, after which further enrichment may come indirectly through the use of man's greatest invention - the symbol."¹ These standards of valuation are most effective through the employment of symbols such as exhibit 'Good Taste'. "Standards of value are either real or nominal.....Real standards of value depend on personal appreciative experiences; nominal standards of value depend on symbolic, indirect experiences. The real standards of adults are only nominal standards to the young. The direct experiences of an older generation when formulated and transmitted to the younger generation are symbolic, conventional, and unreal."²

The ultimate instrument of appreciation is the 'ideal' which is the basis of conscience and the instrument of moral values. The hierarchy of appreciation is what gives the ultimate or integrated values to the hierarchy of knowledge and habit. "Religion in one of its chief aspects is the enhancement of life."³ This enhancement of life comes through the progressive improvement of behavior in all of its functions. Therefore, the "Hierarchy of Learning" pre-

1. Horne, H. H., The Democratic Philosophy of Education, p.318

2. Idem, p. 318

3. Lyman, E. W., The Meaning and Truth of Religion, p. 3

sents a concrete and practical program for Religious Education.

Without habit, knowledge, and appreciation, there could be no basis for a comprehensive program of Christian Education for middle adolescents. A comprehensive program includes

"1. Fruitful religious living

- a. An understanding of the nature and function of religion in life.
- b. A realization of the need of religion in the complete integration of personality.
- c. An understanding of fundamental religious beliefs essential to an experience of God
- d. An appreciation of the Bible as a progressive record of man's search for God.
- e. Insight into and appreciation of the creative power of God in the universe.
- f. An appreciation of the meaning and nature of the Church and its work.
- g. An increasing ability to apply the principles of Jesus to all phases of everyday living.
- h. An understanding of the meaning of the Kingdom of God.
- i. A Christian conception of the meaning of abundant living.
- j. A realization of the fact that conflict is inherent in Christian living." ¹

1. The International Council of Religious Education, "Christian Education of Youth", Book Three, p. 113

CHAPTER III

METHOD OF RELIGIOUS EDUCATIONA. Meaning of Method

In education, method is the mind movement by which the learner identifies self with the thought and spirit of the subject. The objective is the projection of the self into a situation which will yield satisfaction when achieved. The means mediates between the self as learner and the self as projected in the objective. Therefore, we discover that method is the movement which employs the means as instruments of integration. Integration holds that the best results can be obtained when all essential parts of the organization and of the program are welded into one harmonious and efficient unit.

B. Integration of Middle Adolescents' Program of Religious Education with the Total Church Program.

"It is freely admitted that the religious education program cannot be made to work 100 percent effectively. Through lack of human wisdom, through spiritual indifference in the homes, and through failure to put the religious education program into effect, the church will still require a well-planned, well-executed program."¹ The whole church, including its church services, prayer meetings, Church School, Young Peoples' societies is a complex organ-

I. Betts, G. H., The New Program of Religious Education, p.30

ization and should be brought under one program and administration, otherwise there may be much division and distraction, overlapping and waste. This is especially true in large churches where there may be a multitude of activities with an office and a staff or cabinet of workers, including one or more associate ministers, the director of Religious Education, and perhaps other officers. This staff or cabinet should oversee and correlate the whole complex work of the Church. No one should be working at cross purposes with anyone else.

Considering the various organizations of middle adolescents, we find the Church School, the Young Peoples' societies, the Missionary organizations, World Wide Guilds, Social Clubs, etc. These organizations, working as separate units, has its own contribution to make, but each requires the time of a leader and each has its own activities. Since all these organizations are educational they should be carried under one department, namely, High School Christian Education Department.

Integration is not a device but is a philosophy which answers the urge for unity. Unity within an institution of persons brings peace of mind and fitness to adjust the persons to the issues and problems of life. Unity in the Religious Education process makes unity within the person

easier of achievement. "Personality is the sum total of what a man is in respect of his impulses, attitudes, habits, and sentiments. The philosophical goal is the integration of all these elements of personality into a consistent symmetry. When all a man's personality traits have been integrated in terms of the Christian standard of life, Christian character blooms forth. Personal and social integration become the goals of Religious Education."¹

In a total church program, there are weaknesses in overorganization, duplication of effort, mounting expenses, inefficiency, personal character adversely affected (solving life problems), and an inadequate social program. The remedies for these weaknesses are co-operation, correlation, and integration. In an integrated program of Religious Education for middle adolescents, the Pastor and Director of Religious Education will be the chief executives. The council "will accord to each division, department, class, discussion group, parallel autonomy to proceed with its own educational program, using the board's suggestions so far as possible and over a period of time honestly striving to achieve the board's objectives for the local

situation."¹

Separate organizations should not be multiplied, but only set up when the existing organizations cannot fulfil the desired functions equally well. According to H. T. Stock the program of Religious Education should be

- "1..locally built
- 2..an integral part of the educational plan of the church
- 3..planned by the young people themselves, with the counsel of responsible adults
- 4..should take into account the suggestions of national, community, and state fellowship.
5. There must be unity in the society program.
6. The program must be conceived in terms of vital enterprises.
7. A year's program should be outlined at a time.
8. Details of the program had better be prepared for only a quarter at a time.
9. The group must never forget that it is a part of the Church and that any plans which it makes must contribute to the total life of the Church and must enlarge the service which the local body is able to render to Christ's kingdom generally."²

An integrated program of Religious Education for middle adolescents is essential if we are to develop a sane viewpoint among them and are to lead them to a balanced kind of living. Since no two middle adolescents have the same characteristics, and each group has its own particular situation and problems to meet, the program of Religious Education must be built according to the abilities and needs of the group in its relation to the total church program.

1. Lotz and Crawford, Studies in Religious Education, p.612
2. Church Work with Young People, p. 64

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